The Bombay Guardian.

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WEEKLY REVIEW.

—We find in the *Dnyanodaya* of January 1st, a Marathi letter from a resident of Indore, reporting a very interesting incident which had come under the writer's own observation. Two officers, Colonel Stileman and Lieutenant Simpson were on their way to Mehidpore when, a few miles out of Indore, their driver fell and broke his arm. This was at about 11 o'clock at night. These gentlemen bound the arm in splinters, extemporized a cot, and with the aid of two cartmen bore him on their shoulders to Indore where they put him in medical charge of the party who now writes this letter to the *Dnyanodaya*, but not before one of these Christian gentlemen had offered up a prayer for the poor man. The incident seems to have made a great impression upon the writer of the letter, who felt it a privilege to furnish the officers with the means of proceeding to the next stage. Would that such manifestations of the spirit of Christianity were not so singular as they are. The injured man is *recovering*.

—A week or two ago we were called on to rejoice because the affairs of the Gulf had been settled, and to admire the diplomacy that had put all things to right there. Unhappily they will not stay put. In the presence of an English force apologies and concessions are made; but the rivalries and hostilities, the envy and vindictiveness remain, and manifest themselves with new energy almost before the envoy is here with the news of his success.

—The Rev. A. O. Gillett, missionary at Poona in connection with the Baptist Missionary Society, on the last Lord's Day informed his congregation that he had come to the conclusion to return to the Church of England with which he had been connected before he adopted the views of the Baptists. He very much regretted that he should have been teaching them error so long, and earnestly exhorted them to imitate his example and seek admission into the Church of England. The Baptist Chapel has consequently been closed, there being no missionary on the ground to take Mr. Gillett's place. It has been expected for some time that Mr. Gillett would leave the Baptist Church. A Christmas tract of his, noticed in these columns about a month ago, intimated pretty clearly that he would not long continue where he was; the *Indian Church Review* hastened to express its sympathy with him, and to hold out the right hand of fellowship. It is certainly well that Mr. G. has left the charge of the Baptist Mission; he was hardly acting as a true representative of the Baptist Missionary Society, in filling the chapel with crosses and in urging upon his hearers to imitate him in wearing the cross conspicuously upon their persons.

We have been favored with a copy of a "Guide to a Bengali Family Library," being a Catalogue of Books in the Bengali Language, suitable for females. The Rev. J. Long who has prepared this Catalogue, says: "In selecting these books the rule of the Pure Literature Society has been adopted,—approving of the general character of these works without being responsible for every passage." Much time and labor that must have been demanded for the execution of this humble but useful task, and we hope that the catalogue may be fruitful of much good. There are 508 books in the list. A glance at it suffices to show how large a stream of Western influence has been poured into the sea of Bengal thought through the press. Here for instance is a page: Drama against Early Marriage; Magazine for Females; Lives of Mrs. Fry, Hannah More, &c.; Historical Tale of Bengal; Magazine of Instruction; Histories of Bengal; Moral Tale; Drama on the Evils of Spirit-drinking; Tale of Indian Life; Tale by Miss Leslie; On Steam and Rail Roads; Account of Common Things; Bacon's Essays.

Vanity is often spoken of as a comparatively venial failing, the most pardonable of our bad qualities. Few people seem to reproach themselves with it, or to find in it an occasion of repentance. Yet we have abundant evidence that men will commit the most frightful crimes through the mere influence of this passion. Men will do any thing, suffer any thing, risk any thing, to get into a position where they shall be looked at by others. To be the object of public attention, this seems to be the great craving of many souls. We have only to look around us to see by what varied and often fantastic methods men seek the gratification of this feeling. Among the Hindoos, there are thousands of men and women who would be content to be swung in the air by hooks penetrating the flesh of their backs, merely that they may be gazed at by an admiring crowd. A few months ago the whole world was horrified by the report of the ghastly murders committed by Traupmann near Paris. How much vanity had to do with the massacre, we cannot say, but the convict has displayed in prison not a little complacency in the fact that he is the object of so much public attention. Before his death he writes a letter to the Director of the Conciergerie, in which after speaking of himself as an unfortunate man, he says: "Accept my thanks, together with this autograph, the only thing I can offer you, since the world are so curious to have them." He expresses a desire to mount the scaffold on January 21st, the same day as the most innocent of the Kings of France, and also to visit previously the cell of Louis the 16th's unfortunate wife. There is no trace of compunction; his last hours are not harrowed by the pangs of an evil conscience; he is elevated quite above the region of remorse, by the thought that millions are occupied about him. We see here one of the unhappy fruits of the excessive publicity that is given to crimes in our day.

After his arrest Traupmann confessed that the Abbé Rodin, one of the characters in the novel of the Wandering Jew, was his ideal. The *Temps* has these remarks on this statement:

"This character, popularized by romance and still more by the theatre, is the dark and powerful chief of the Jesuits. At first sight, one does not perceive the analogy between Traupmann and him. But when we reflect on the particular object Rodin had in view in the romance, we get some light. This object was the inheritance of a family, to be obtained through the extermination of the dispersed members by an accomplice. Traupmann is the same character, only doing his own bloody work. The likeness in details was unimportant, in fact, impossible; the similarity in purpose and action was sufficient." The writer adds, "That an isolated fact is not conclusive proof of a theory, nor in this way can we understand the influence of the theatre and romance on social life. It is the *ensemble* of a literature, its general spirit, that it is necessary to consider, for it is that which creates a corrupt medium." Moreover, he says, "We must not forget that letters and customs are 'reciprocal.' An immoral literature is never an accidental phenomenon. Thus Eugene Sue should be considered as one of the *initiators* of that kind of romance, so numerous to-day, and supplied from so many channels, and growing more gross and vulgar, that are offered to the public. The literature of the galleyes and charnel house, which flourishes to-day, the illustrations displayed everywhere, would lead a stranger to believe that the French imagination fed on nothing but assassinations."

We have received a copy of a Pastoral for 1870, addressed by the Rev. Thos. Scott, of Dublin, to the ministers and people of the Christian Church. We extract the following:

"Now, Dear Brethren, it is evident that a Church to be strong must be united, and to do the work of conversion the clergy and people should go hand and hand together, as in the first Church in the times of the Apostles; for instance, when the first bishopric mentioned in Scripture was vacant by the transgression of Judas, the people and Apostles elected his successor; and so it should be now in the Church for Ireland.

"We would, with meekness and after the wisdom of that example, counsel you now, beloved brethren, to keep by the written Word of God, and to follow the practice and precepts of the first Christian Church. Here is your safety and guide, and by adhering to this rule you will establish your divine right, and maintain the doctrine and teaching of heaven.

"For ourselves we can truly and fearlessly say, that we have worked among you, the people, from the Peer to the Peasant, all our life, and we can truthfully affirm, that they never, in any instance that we can remember, impeded our work. On the contrary, they were always fellow-workers heartily to forward the cause of true religion, in assisting and relieving the poor, and in obeying the Gospel of Christ. They soon observe whether a minister is serving his Master with a single eye to His glory and the salvation of souls; and

when they discover that that is the great and good object of his mission, they will not oppose or obstruct him in his humble, laudable, and faithful labours. It is a dangerous experiment for any professing minister to set himself up in opposition to God in His Word, and the people in their spiritual armour; for the warfare is sure to end in defeat and the loss of his power and influence. If a shepherd walk with God the sheep will know his voice, love and follow him: the crook or crozier, is not wanted to drive them on; they lie down in His pasture and rest in His love; and so it is in the Church of God. Christ came to minister to, and to be the servant of all, and He was constantly found among the people, the poor and needy, administering to their wants, teaching them and doing them good. Pride and vanity, lordliness and ungodliness form no part of the minister's character; and you may be certain, when they are seen in his possession, he has neither part nor lot in the matter."

A COMMITTEE to examine into the condition of religious endowments in Orissa was appointed by the Government of Bengal, and their Report is now before the Government of India. The Secretary to the Bengal Government (Mr. R. Thomson) says:

"The investigations of the Committee seem conclusively to show that, in the great majority of instances, the funds of the religious and charitable endowments of the Province are squandered or misappropriated by the Managers or Trustees who directly administer them. Where the endowments were formerly under the charge of the agents of the Revenue Board, the Local Committees are, as the law stands, powerless to exercise the efficient control, even in the few cases where they are realy anxious to interfere; and where the endowments were originally exempt from Government supervision, the Trustees are now the more reckless in their profligacy, as they find themselves no longer singular in their indulgence of it."

No other result could reasonably have been anticipated. The law of 1863 had only been a year or two in force when we heard complaints in this Presidency of the way in which the Native trustees abused their trust. While the Government attended to the matter directly, all connected with the idol-temples received their stipends regularly; but when the funds or lands were made over to Native trustees, without Government supervision, a very different state of things ensued. Mr. Thomson would have the management of the endowments placed under more immediate Government control:

"What seems to be required now, is to strengthen the hands of Local Committees, and to bring under their control, endowments of all kinds, whether originally supervised by Government or not, and to create a Central Committee in each district, with very full and absolute powers of control over the Local Committees, and over the managers of the various endowments.

"Early legislation for the purpose of giving a better protection to the numerous Hindoo endowments in Orissa seems very desirable."

It may be a very convenient thing for parties wishing to endow Hindoo temples to avail themselves of the agency of the English Government; but it is an anomalous thing for a Christian Government to undertake the obligations connected with such a trust. The Government would not now undertake them; and the feeling that forbids them, led them to try to remove, by some intermediate links, the business of looking after the endowments that had descended from the ancient *raj*. This measure, we are now told, has not succeeded. Well, what next? 'Legislation for the purpose of giving a better protection to the endowments' is called for. In other words the European servants of Government must in some way have the disposal of the temple allowances. This many of them have conscientious scruples about undertaking. It is time that Government shook itself free from these contaminations altogether. If the people are so insane as to lavish their money in honoring shapeless masses covered with red lead, and in supporting a lazy and licentious crew connected with the temples, let them do it, but let not the Government act as their brokers and paymasters in the matter. There are insuperable difficulties, not the less insuperable that they are moral, in the way of giving to the poojaris and dancing girls and others connected with the shrines, their regular monthly allowances. The money must be expended for the good of the people, and the people must be left to look after the support of their own religious systems.

THE *Indian Church Review* has discovered that Persecution is of the essence of Protestantism, but that Rome has many more converts from Dissent than from Ritualism. One of these statements is just as true as another, and with equal truth the *I. C. R.* might assert that the *Bombay Guardian* is devotedly Roman Catholic. He writes under the head of "Protestant Logic" and supports his declaration by an announcement from Cannanore:

"With the beginning of the New Year, Mr. J Bunyan, a Government pensioner, and at one time a staunch Protestant, casting away the sham livery with which he had clothed himself for upwards of 30 years, put on himself the armour of light, and returned to the bosom of the Church."

The testimony of the Rev. Mr. Husband has evidently made a profound impression. Another letter on the subject appears in the *Bombay Gazette*, signed "Catholicus." The writer says:

"The argument of the *Bombay Guardian* only requires to be developed to make its fallacy manifest. When developed it stands thus. The Rev. E. Husband was a Ritualist, and he went to Rome, therefore Ritualism leads to Rome. If this be sound logic as regards Ritualism, it is sound logic as regards every other denomination of Christians, and we should be entitled to say Newman, Simeon, Wilberforce, Manning, and Faber (more famous men, I opine, than the Rev Edward Husband) were all men of note as Evangelicals, and they went to Rome, therefore Evangelicalism leads to Rome; and, as men of every denomination of Christians have gone to Rome, therefore every sect of Christianity leads to Rome. Now as going to Rome, in the opinion of the *Bombay Guardian*, is evidently going to some very dreadful place, it is necessary to avoid every road that leads to it, and therefore we must avoid belonging to any sect of Christians, or, in other words, we must secede from Christianity altogether."

Surely these gentlemen must be at their wit's end to write in this fashion. Would it not have been as well for the writer to adhere to the truth instead of attributing to us an entirely different line of argument from that which we used. "Rev. E. Husband, a Ritualist, went to Rome, therefore Ritualism leads to Rome." The writer has grossly misrepresented us. There was not the shadow of such an argument in the *Guardian*. The argument was this: Mr. Husband, for a long time a prominent Ritualist, a Ritualistic author, intimately acquainted with those who sympathized with him in his views, as well acquainted perhaps as any one with the Ritualistic party, gives his testimony, the result of many years' observation, and it is to the effect that Ritualism leads to Rome. The mere fact that he himself became a Romanist has not much significance; but his testimony is of the utmost importance. As a Romanist he rejoices greatly in Ritualism, and assures his brethren of the Roman Catholic Church that the movement is one that promises (as it has already yielded) large advantage to them. He also testifies to the fact that Ritualists have ample opportunity to preach Romish doctrines, before they go over to Rome.

Does the writer mean to say that Newman, Simeon, the Wilberforces, Manning and Faber went over from Evangelicalism to Rome? Who the Simeon was that became a Romanist, we do not know; as for the others their testimony is essentially that of Mr. Husband.

WE have been favored with a copy of a pamphlet 'On the Unreasonableness of Brahmaism' addressed to Baboo Keshub Chunder Sen, by B. L. Chandra, Calcutta, January 15th. The writer had spent many days in conversation with the Baboo, and here informs him of the conclusions which he had reached. We make the following extracts from it:

"*The Doctrine of Prayer.*—According to your exposition of this doctrine, men cannot pray to God either for 'physical blessings' or for deliverance from the punishment of sin.' They cannot pray for the first, 'because physical phenomena happen according to immutable laws. They cannot pray for the second, 'because God *cannot* deliver us from the punishment of sin, the Brahma idea of sin and punishment being that of cause and effect.' Now, this appears to me to be quite irrational. Either we can pray to God for both sorts of blessings, 'physical' and 'spiritual,' or we cannot pray for either. There is no middle course. If, in the physical world, God works according to immutable laws, in the spiritual He also works according to such laws; and if you talk of laws and their immutability, you ought to have the honesty to scout, like the positivist, at *the very idea of prayer. If it be sinful for me* (and you hold that it is) in the hour of sickness to pray to God for the restoration of health, because I would thereby ask God to interfere with some one of his immutable laws, surely it would be equally sinful for me to pray to Him for spiritual health, for holiness of heart, for I would thereby also ask Him to interfere with some other immutable law! Are only physical laws immutable? But you say, 'there is a special law in the spiritual world to the effect that, 'Ask and it shall be given, and it is in accordance with this law that prayers for spiritual blessings are legitimate.' Well; and who will tell me that there is no such law of 'Ask and it shall be given' in the physical world? Truly, how omniscient are Brahmas! Nor is this all. As in its very first principle, so in this, Brahmaism belies a very remarkable instinct of the human soul—the instinct according to which men cry unto God as unto a Father for all sorts of blessings, physical and spiritual, temporal and eternal. Who can tell how many souls throughout the world rise every morning with the words of the only Divine Teacher on their lips, 'give us this day our daily bread'? And yet Brahmaism tells us that we must not pray to God for 'physical blessings.'

"*Punishment of sin.*—The Brahma doctrine regarding the punishment of sin is thus stated by you: 'The Brahmic idea of punishment (I am quoting your own words) is that of cause and effect. Fire burns. The burning sensation is the effect of fire. Put your finger into the fire, the unpleasant sensation of burning will inevitably follow. In the same way commit sin, and punishment *must* follow.' Now, this is not in accordance with the dictates of the instinct of man. If it were so, there would have been no vestiges of propitiatory sacrifices found in any country upon the earth. But, as it is, there is scarcely a nation under the sun which does not believe in the efficacy of such sacrifices in some form or other. The instinct of the most barbarous Fetishee, of the civilized Hindoo, and of the enlightened Christian alike testifies to the fact that under certain conditions, sin may *not* be followed by punishment. It comes to this, then: Brahmaism teaches that punishment *must* follow sin—'nothing can deliver us from the punishment of sin.' Nations throughout the world believe that punishment may not follow sin that there is something which *can* deliver us fr

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it; they believe in the *efficacy of sacrifice* But Brahmaism, you say, is founded upon 'natural ideas, reason, and experience.' Therefore nations throughout the world have unnatural ideas, no reason, nor experience! But what must I say of the logic of your fond analogy from nature: 'Put your finger into the fire, and the burning sensation must follow.' True; but *do* the commission of sin and the award of punishment follow each other so *closely and immediately* as 'your putting your finger into the fire and your burning sensation?' If not, where's the analogy? Contact with fire and burning sensation no doubt closely and immediately follow each other. But the veriest child knows that the commission of sin and the award of punishment do not follow each other so closely and immediately; but on the contrary, there occurs generally an interval of years between the two. It is this interval which leaves sufficient space for the interference of a *Mediator* that you have completely lost sight of, and hence the wretched fallacy of your logic."

We have been favored with a copy of the Report of the Ahmedabad Mission of the Irish Pres. Church. The English School has a roll of over 200 pupils, with a staff of eight teachers:

"The school is opened every morning with prayer, and the Christian scriptures are taught and religious instruction given by both the missionaries. Moral suasion is the only instrument the apostle of Christ is warranted to employ, and surely it must be admitted that a regular audience of 150 youths offers a favorable sphere for its use. Prejudices are dispelled, long cherished religious errors are recognised and confessed, and the saving truth of the Gospel is expounded, and it in many cases wins for itself, if not a public profession, at least a secret homage which only waits for more tolerant times to pronounce itself. The extension of the Church by means of the propagation of Bible truth is the object of this School, as of every other mission agency; this means we employ, and we confidently believe that God is blessing it to the accomplishment of the end which is so dear to Himself."

There are two vernacular schools; a shop for the sale of books and tracts, also used as a preaching station. The Christian community of Shahawadi suffered considerably by the ravages of the locusts. There are 126 adults and 99 children in this Christian village, though only about two-thirds have been baptized. The principle disadvantage connected with this village, is that there is no resident missionary, but it is intended, if funds be obtained, to build a house and thus make it practicable to establish a missionary there. Contributions for this are invited.

The Bombay Guardian.

SATURDAY, FEBRUARY 5, 1870.

THE LORD'S SUPPER.—II.

The eating of bread in remembrance of his broken body was instituted by our Lord, during the Passover repast, while they were eating. The drinking of wine in commemoration of his shed blood was not instituted till after supper. There was an interval, we cannot say how long, between the two. Some harmonists place the 14th chapter of John between them. We have only the fact that there was an interval; we cannot tell what was said in it. We are accustomed to regard the breaking of bread and the drinking of wine as two parts of one institution; and properly, no doubt; for in the record they are placed in immediate juxta-position,—in the three Gospels and in Corinthians; both point to the same thing, the death of Christ; there could be no breaking of Christ's body without the shedding of blood, and the one includes the other. The second observance seems to have been added for the sake of emphasis, and for the sake of giving more completely the character of a feast to the celebration. The cup very powerfully supplements the bread by bringing more vividly and pathetically to our minds the suffering of our Lord unto death. The rupture of his body by the piercing of his hands and feet, was the work of a minute or two; but the shedding of blood continued till his death; and thus the two parts of the institution carry us through the entire scene of the crucifixion.

On taking the cup into his hands he again gave thanks. The Father should be present in all the particulars of this sublime though simple transaction. Jesus received the cup from the Father and gave it to the disciples. He received it with thanks. His own will and the Father's will were perfectly consenting in this matter of his dying for the sins of men. Some who claim to have very refined perceptions of things, profess to be shocked at the idea that divine justice should need the death of an innocent being to atone for the sins of the guilty; but the innocent Being himself gives thanks because the Father surrenders him to die in behalf of sinners, suffers him to shed his blood for the remission of sins. God is love; that which constitutes the highest expression of love pleases him most; and the highest expression of love is given when the purest, truest, worthiest of beings gives himself for the vilest and unworthiest. The justice of God is illustrated in the highest degree when the most costly sacrifice is made in order that its demands are satisfied. And all representations of the character of God which involve the extenuation of sin, misrepresent and denigrate his character inasmuch as they declare it to be of little importance that his will should be done, the transgression of it a venial thing. Christ gives thanks to the Father for the cup.

He took it and gave it to the disciples, saying: This is my blood of the new testament, or This cup is the new testament in my blood. Matthew and Mark have the first expression, Luke and Paul the second. Our Lord may have used both expressions. Each of them, at all events, faithfully expresses what he said. The variety in the record shows that we are not to attach any express sacredness to the words apart from their meaning. But how many have sought to do just this; converting the formula into something like a charm or *mantra*, of magical potency. The words of chief significance are 'new testament'; they are found in all the four records. The word for 'testament' is that which is used in the Septuagint for the translation of the word rendered 'covenant' in our Old Testament. There is doubtless a reference to Exodus xxiv. 7, 8: "And Moses took the book of the covenant and read in the audience of the people: and they said, All that the Lord hath said will we do and be obedient. And Moses took the blood and sprinkled it on the people and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Let us note that the blood of the former covenant was sprinkled on the people, in token of the covenant between God and themselves; this wine which symbolizes the shedding of the blood of the Lamb of God, is drunk by Christ's disciples. Jeremiah spoke of a new covenant that God should make with his people, the grand characteristic of which was that he would write his laws in their hearts; he would reign in them and not merely over them; and in the Epistle to the Hebrews we are told that this was a prophecy of the present dispensation, that of the Spirit, the covenant of grace. The word 'dispensation' seems best to express the fundamental idea of the word rendered testament, and we might properly distinguish the books of the Bible into those of The Old Dispensation and those of The New Dispensation. In the 9th and 10th chapters of the Hebrews we have this subject of the old and new covenants or dispensations treated by an inspired commentator. It is enough for us here to remark that the taking of the cup expresses our joyful adhesion to the divine arrangement whereby the death of Christ becomes the sole ground of our confidence and hope, that by which we have access to a reconciled Father in heaven, that by which we obtain the powerful influences of the Spirit, that by which we become the consecrated followers of the Lamb.

THE SECOND ADVENT.—II.

The Son of man shall come in the glory of his Father with his angels. Matt. xvi. 27.

We have here the testimony of Christ himself. But does it refer to an advent that is yet future; a personal advent? It is followed by an announcement that some who were standing and listening to him, should see the Son of man coming in his kingdom before they tasted of death. Shall we not seek the interpretation of our text in that announcement? We may not. The context forbids it. Jesus is summoning his disciples to take up the cross, to prepare for a life of suffering and an ignominious death; he assures them, however, that on losing their life for his sake they shall gain it, whereas if they seek to save it they shall lose it; what if even they should gain the whole world in turning away from him? A day is coming when infinite loss will be seen to be the portion of all who are not united to him. For the Son of man shall come in the glory of his Father, with his angels; and then shall he give to every man according to his works. It is evident then that the advent here spoken of is one that has not yet taken place; he has not yet come from heaven in the glory of his Father with the angels, rewarding those who had once lived, suffered and died for him, and chastising those who had preferred to save their lives. It was indeed made manifest on the day of Pentecost that Christ was at the right hand of God, in the glory of the Father, and enjoying the ministry of angels; and we must also concede that when his faithful disciple Stephen was put to death, the Lord Jesus received his spirit and gave him an abundant reward for what he had suffered at the hands of men. These are blessed and sublime facts; but do they meet the full significance of the words we are considering? Some perhaps will think that they do, and will refer to the declaration following about the Son of man coming into his kingdom before some standing there should have tasted of death. Here a glorious coming of the Son of man is spoken of; a coming into his kingdom. This is followed closely by the Transfiguration Scene, when the person of Christ became radiant

with divine glory; that was not a coming of Christ into his kingdom, but rather a prefiguration of that future advent. If this glorious manifestation is to be regarded as the fulfilment of the promise to the standers-by, then it can only have been in the way of a representation or type of the glory to be hereafter manifested. But we have liberty to believe that the promise was fulfilled when the evidence fell upon the city of Jerusalem that Christ was exalted to be a Prince and a Saviour to Israel. The descent of the Spirit on the day of Pentecost was an incomparably greater event than the Transfiguration, in its influence upon the apostles, in the revelation of Christ to them, in their apprehension of the plans of God, in the history of the Church, in the salvation of souls. We may therefore allow the 28th verse to have had a fulfilment in the Transfiguration scene and in the Pentecostal epoch; does it follow that the 27th verse is of similar import? By no means. The scope of the passage is quite different. Christ had been speaking of his coming humiliation; his rejection and crucifixion; and of the resurrection that should follow. But the disciple is not greater than the Master; the path trodden by Him is one that we must tread; there are humiliations, persecutions, deaths in reserve for his people. But Christ shall come back in glory to the world that has rejected him, and then shall his people be glorified with him. In order to find the fulfilment of this in the Pentecostal manifestation of His glory, we should need to find that the time for the church's humiliation and for the persecution of the disciples to death, had preceded that. On the contrary it was only then that the people of Christ began to encounter the bitter hostility of man. Stephen's martyrdom was after those days of glory; from that day onward to the present time the followers of Christ have been losing their lives for his sake. It is still the dispensation of verses 24-26: If any man will come after me let him take up his cross; whosoever will lose his life for my sake shall find it; what is a man profited if he gain the world and lose his soul? Consequently that which is to come after this dispensation, the coming of Christ in the glory of the Father with his angels and his rewards, is future.

We believe that Christ is now clothed with divine glory and invested with supreme power in heaven and in earth, and that the angelic host delight to do the bidding of Him who is the image of the invisible God, God over all blessed for ever. But how far do we live under the power of these truths? What comparison does our faith bear, in its influence upon us, to what the actual vision shall accomplish? This is a question for each one to answer to himself and to God. The Holy Ghost is with us for the purpose of glorifying Christ, by taking of him and showing unto us; and it is impossible for any one to say to what height of perfection faith may be raised in us, or might be, by the power of the Holy Spirit. But we know too well, most of us, that if we see the king in his beauty it is, as it were, afar off; and one glimpse of him descending from the skies in his divine glory with the hosts of heaven, would bring such blessings to the soul as we have not dreamed of. We are in the world as he was in the world; we are not in heaven; it is the time of our humiliation; the world knowth us not even as it knew him not; the god of this world has prodigious, almost undiminished, power as yet; we are thwarted and baffled in our service of Christ and in our witnessing for him, by the infirmities of our own nature and by the opposition of those around us. There are multitudes in these days who throw back our testimony in our teeth, saying that they know Christ better than we do, and that we are his enemies if we did but know it, and that theirs is the true Gospel of peace, and that the world is already saved, and the lake of fire extinguished.

He shall come, in the glory of the Father. The glory of God is in his perfections. Sin so affects the heart that it cannot discern these perfections. From time to time God has given manifestations of his glory that men were constrained to recognize; has revealed his power and holiness and majesty in ways that carried instant conviction to all. Let us remember the manifestations made at Sinai, and those witnessed by Job, Isaiah, Ezekiel and Daniel; and the Transfiguration scene. What must that external and visible glory be that shall correspond with the fulness of the Godhead that dwells in Christ, with the infinite loveliness and purity and majesty of his character, with the supremacy that belongs to him, and also with the dishonor done to him and his in this world?

WHAT IS TRUTH?

He taught them as one that had authority and not as the scribes. (Mark 1, 22.) As one in whom the Spirit was without measure, in whom was all the fulness of the Godhead, who had no necessity of appealing to the doctors and commentators and fathers without whom they could say nothing. He did not give his opinion of this and that text, this and that doctrine, but spoke decisively, with a perfect consciousness that his word was the word of God. There have been men who claimed equal authority for their words; there are some now who would have, on pain of damnation, the whole church recognize them as infallible, and hear them instead of Christ, (antichrist means 'instead of Christ'); but there was not the slightest trace of imperiousness or undue assumption on the part of Jesus; he condescended to bring abundant proof from Scripture for the confirmation of humble enquirers; he did no violence to the mental or moral liberty of any; if I do not the works of him that sent me, he said, believe me not. The Gospel speaks with an authority that is absolute; there is not the slightest uncertainty or hesitation about its utterances; it does not profess to utter truth that is in a high degree probable, but truth as certain and as enduring as God himself. Heaven and earth may pass away, but not one jot or tittle of my word; my word shall judge them at the last day. But between this and the pretensions of papal infallibility, there is the difference that separates truth from falsehood. Instead of manacling the mind and muzzling the reason, the Gospel above all other books emancipates the faculties of man and quickens all his powers, and thus distinguishes itself from rationalism even as it does from priestcraft. If the Son shall make you free you shall be free indeed. Where the Spirit of God is there is liberty; where the Spirit of God is not there is not liberty, for there is not truth. The Positivists of our day refuse to know any thing but what they can see and handle and demonstrate to the lower faculties of their nature; they refuse to have any thing to do with religion because there is necessarily in it, they say, elements of uncertainty, and the uncertain is to be treated as nonentity. But this is just what the Gospel is not; there is not the slightest element of uncertainty in it; it is positivism in the true sense, being the infallible word of the true God. But the elements of uncertainty are in the minds of those who turn from Christ to Comte and Emerson, Colenso and Renan. Here is an Eddystone light-house, washed by waves of the sea; men on planks tossed by the waves, touch the tower one moment and then are carried to a distance; suppose they were to impute the instability and uncertainty to the tower! suppose further they should fall in with some buoy or similar object that should rise and fall, go to and fro with the wave that bears them, and exclaim with delight, We have found it, here is the positive, the reliable, the stable, here and not elsewhere. If any man lack wisdom let him ask of God, but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed; let not that man think that he shall obtain anything of the Lord.

With authority commandeth he even the unclean spirits and they do obey him. (Mark 1. 27.) He was manifested that he might destroy the works of the devil. The doctrine of diabolic influence is coeval with the doctrine of man's sin. When man sinned, he opened the postern of this world and the adversary came in to reign. The soul is greater than the body, and if we allow that Satan has power over the soul, it is comparatively a small matter to admit that he has power over the body. He has power however only as it is given him from above. But sin is an agency by which Satan carries out his designs, and sin often involves corporeal bondage and suffering, and insanity is often a fruit of it. The teaching of the Bible is that Satan has to do with all sin, and therefore, in some sense, with all the fruits of sin. Hold thy peace and come out of him: when Jesus spoke these words he had a person in view distinct from the personality of the man; and it was made manifest to all there present that the man was liberated from the unclean spirit, and made whole mentally and physically by the virtue in the words. Whether what is called possession was confined to those days, or still is, we cannot perhaps decide. Jesus gave the apostles authority to cast out devils, when he sent them forth, and named this among the signs that should follow them who believe. Perhaps if the power to cast out were now manifest, cases of possession would present themselves. But the great object of Christ was to show men as palpably and impressively as possible, in a way that they could not fail to apprehend, by ocular demonstration, that the power exercised by him was power over the great adversary of God and man, power over him that had tempted Adam and ruined the world; that men might have faith in Him as the Sent of God; and seek his succour in battling with their own soul's enemy. A longer process, extended over years, issued in the sanctification and consecration of his chosen disciples; but the instantaneous change in these demoniacs told immediately upon the minds of the spectators, and gave them at once an idea of the character and mission of the Messiah. That Spiritualism has to do with unclean spirits is evident by the admission of Spiritualists themselves. They allow that their communications are sometimes from lying spirits. Spiritualism means something very different from the guidance of the Holy Spirit. Are we to understand that the answers they receive are really from disembodied spirits? It matters little whether they are or not. The Prince of fallen angels has already got a victory over man when he leads them to consult these supposed spirits. His kingdom is within. The wonderful success of this delusion shows how little the voice of Jesus is heard in what is called Christianity. It is this voice only that has power to exorcise these unclean spirits; the voice of science can never do it. Just in the degree in which rationalists succeed in turning men away from the Gospel, they open the door for the return of a multitude of superstitions and immoralities that were proclaimed to be effectually buried.

Himself took our infirmities and bare our sicknesses. (Matt. VIII. 17.) The quotation is from Isaiah LIII. where the prophet speaks so unambiguously of the propitiatory sufferings of Messiah. But the evangelist speaks as though there was a fulfilment of these words in the miracles of healing wrought by Christ. We know however that he did not himself become affected with the leprosy and other numerous forms of disease healed by him. The idea of substitution conveyed by the words can only refer to the general fact that he was the unblemished Lamb of God, self-offered, a willing sacrifice, to suffer for the sin of mankind. He was traveling the road that led to the cross, and gathered up by the way all the miseries of men to bear them in his own body on the tree. The power to bless went along with the power to suffer atoningly. He presented his own body a living sacrifice, to the Father, when he took away the sufferings of men; the Shepherd for the sheep; asking that the end proposed in

the chastisements laid upon men and thus removed by him, might be fulfil'ed through his own all-surpassing sufferings. Some of this world's wise ones speak very indignantly of this conception, as though it cast a blemish on the character of God, making him appear as vindictive and limited, obliged to purchase from the sufferings of Jesus liberty to bless men. When they talk thus they strangely blind themselves to the fact that the principle of substitution is every where inwoven in the web of Providence, that voluntary suffering is constantly purchasing immunity for another. The sacrifice of the sinless Jesus means simply that when God appears as the Saviour of men, he takes care that men shall see the odiousness of sin. Sinners would delightedly give God the privilege of so forgiving sin as to make light of it; but God will none of their gift though they present it in beautifully written volumes by the masterthinkers of our day. God is love; that love is on the throne of the universe; that love gave the commandments and decreed the penalty annexed to them; that love cannot lie; all sin is against that love, and is of the nature of an attempt to withdraw creation from its blessed influence; and if that love moves for the salvation of the enemies of love, it can only be in a way that manifests the turpitude of their enmity and teaches the universe to shun it as the bottomless pit.

THE HOLY CATHOLIC CHURCH.

You can hardly take up an issue of the Bombay Ritualistic organ, or indeed of any other journal of similar views, without lighting on the terms "Catholic Church," "Holy Catholic Church" scattered over its pages. Until a comparatively recent date Rome alone indulged in this phraseology, and was allowed to do so if she pleased. But now in these days it seems to have been discovered that another church has a right either to dispute the monopoly of the term with the papal organisation, or at least to go sharers with it in the use of and title to this grand application.

In this state of matters it may not be altogether a waste of time to take a glance at the phrase the Holy Catholic Church in the light of Scripture, reason, and history. We shall thus see if any church on earth, whether Papal or Protestant, *has a right, or dare lay claim to the use of the term* as expressive of its character in the sight of either God or man.

It is not necessary to enumerate the various meanings of the word *ekklesia* as used in the N. T. It will be enough to say, as all are ready to allow, that the term frequently means a body of religious people, either in assembly or only viewed as bound together by a common belief. In this connection it is necessary to observe, however, that the word is used both in a wide and general, and in a narrow and restricted sense. It sometimes denotes a whole fraternity of professing Christians, as in Acts viii. 1.—"There was a great persecution against the Church which was at Jerusalem" It is used also to signify the entire number of God's elect children to the exclusion of all others, no matter what their creed or profession, as in Eph. v. 25-27, "Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." The latter is emphatically the Holy Catholic Church, for it is holy in its character and catholic in its comprehensiveness. It embraces the true people of God, all for whom the Saviour shed his blood. There can be no other Holy Catholic Church than this. However holy and pure a given church may be, unless it be said to embrace all God's saints, it cannot be called Catholic in the proper sense of the term.

Concerning this term Catholic it will be necessary to turn for a moment to its history. The word is not found in the Bible, though the idea it conveys is not uncommon in the sacred page. Its origin in connection with the Church (for it is found in Philo and Polybius) can be pretty clearly traced to the Church of Rome. It is not in the writings of Irenœus who flourished in the latter half of the second century. And if it had been known in his day, he would not have expressed the idea it presents to the mind by the cumbrous circumlocution, *qui sunt undique*. In the early part of the 4th century, however, the term found its way into the pages of Eusebius as part of a quoted letter. So that with these facts before us, we must limit its first appearance to the 3rd. century, or at the very earliest, to the latter part of the second. It originally, as applied ecclesiastically, denoted those who were in communion with the bishop, *i. e.* every person holding such connection was a Catholic. From the practice of the presiding pastors of Rome sending the eucharist throughout the empire, the word soon came into general usage, and its meaning became "extended to all who maintained ecclesiastical relations with these leading ministers." Hence arose the seeming propriety of making it a designation of the papal church as such, to the exclusion of all other bodies not under the headship of the pope. But this is an unwarranted and arrogant application of the term, for it is thus extended far beyond its original limits. It is most appropriately applied, however, to the real and true Holy Catholic Church, whose members, though not in communion with any earthly president or bishop, yet hold communion with the heavenly President and Bishop of their souls. To Him as Centre and Lawgiver they all look, from Him they receive all needful gifts, in Him they have joy unspeakable, and with Him they shall for ever dwell.

There *is* a Catholic Church, a Holy Catholic Church. It is holy, inasmuch as it is separated from the world and dedicated to God. God has separated all its members from the common mass of mankind by an eternal elective decree, and has made them over, as it were, to His Son to redeem them. "Thine they were," said Christ, "and thou gavest them me." By the power of divine grace they are enabled to present themselves to the Lord a holy, living, and acceptable sacrifice. And it is a holy church, further, inasmuch as it is purified from moral filth and pollution. This is regeneration. But not only is regeneration certain in the case of every member of this church they are constantly attaining, additional development of the beauty of holiness, or have already attained to the consummation of perfection in heaven. All of them are "predestinated to be conformed to the image of His Son," and shall shine forth as stars in the Kingdom of their Father. They are not only washed from the filthiness of sin, but are made "all glorious within." They are the "temples of the Holy Ghost." Such, in brief, is the Holy Catholic Church.

Does such a church exist or has it ever existed on earth? We answer, no; for a church of this character could not in the nature of things, so exist. It has existed below only in parts and does so exist at present. Part of it is already worshipping in the upper sanctuary, part conflicting with the lusts of the flesh and the powers of darkness, and part not yet come into life's contest. It is thus a church rather concievable than actually existing, a church rather according to the divine decree than manifested in fact. Yet, although it be only concievable, it is not the less real. To man, who has knowledge only of the past and present, it is merely concievable, but to God, to whom "the past, present, and future are one eternal now," it is as real as His own elective decree. Romanists, indeed, would have us believe that the only Holy Catholic Church is that body which acknowledges the Pope as its Head. But surely this is a great error. If what we have shown to be characteristics of a Holy Catholic Church really belong to it, then such a Church the Church of Rome cannot be. If that Church be a Holy Church, it must needs be that each of its members is holy. But is it so? Whether we consider holiness as separation from the world and dedication to God, or as a positive communication of a new and divine quality to the soul, it cannot be predicated of every member of the Romish faith. To do so, would be to destroy all distinction between purity and impurity, make no account of the distinguishing marks of vital godliness, and set at nought the common judgment of men. Holiness in the abstract is not that holiness without which no man shall see the Lord. A church to be worthy of the title Holy, must be holy in every part, in each of its members, for a quality cannot be justly predicated of a whole which is not predicable of every particular constituting that whole; so, at least, we have learned logic.

We will not dispute the right of the Church of Rome to be styled Catholic, if by that is meant all who hold its doctrines. But we do dispute it, if the term is meant to include *all* who are holy, all who shall eternally be saved. The dying man who cried, "Lord, remember me when thou comest into thy Kingdom," was not a member of the Romish Church, yet he received the reply, "to-day thou shalt be with me in paradise." The same arguments will apply, *mutatis mutandis*, to the ritualistic fraternity, now unwarrantably, if not blasphemously, designating itself either simply or in conjunction with Rome the Holy Catholic Church. We are far more liberal than this. Our notion of the Holy Catholic Church is that the *whole* family in heaven and on earth, named after the Captain of their Salvation, constitute it. They are all one with Christ their living Head and elder Brother. They are bound to Him and to one another by a common love. They are children of the same family and of the same Father. They may belong to different sects and hold different articles of creed, yet they all together make up the perfect spiritual body of Christ. This is the church to which the promises are yea and amen in Christ Jesus, for which the covenant, ordered in all things and sure, was established in the counsels of eternity. Divisions and schisms there may be even in this holy church, but they arise from the darkness of mind and imperfection of spiritual development which must ever attach to man below. Yet all its members really value and esteem the things on which they agree, incomparably above those on which they differ, for the former are spiritual and eternal, the latter only temporal and trivial. Like the children of the same home they may have their quarrels and exasperations, but still their hearts yearn to each other as only children of the same parent can. And as the scattered sons of Abraham ever turn toward their beloved city with a longing that nothing short of a return can satisfy, so the scattered sons of God, the true Holy Catholic Church, ever yearn for that "city which hath foundations, whose builder and maker is God." This is "the church of the living God the pillar and ground of truth." There can be no other Holy Catholic Church than this. No other is worthy of the name. As there can be no other foundation of faith than that already laid, which is Jesus Christ, so there can be no Holy Catholic Church which is not built on that foundation and deriving from it all its stability. This is the Church that being founded on the eternal Rock resists the rain and flood and storm of all its foes: and though now only in course of erection, all its fair stones being not yet fitted in, or hewn from the world's rough quarry, its head-stone shall in due time "be brought forth with shoutings of grace, grace unto it."

R. A.

Gujarat.

Correspondence.

To the Editor of the Bombay Guardian.

MY DEAR EDITOR,—The following extracts from a letter just received from the Rev. James Paterson, dated Bussorah, 13th January, may interest some of your readers. It will be remembered that Mr. Paterson left Bombay for Kurrachee about the end of last month, with the intention of proceeding up the Persian Gulf and afterwards visiting the ancient cities of Babylon and Nineveh. Mr. Paterson carried with him a large number of Bibles and Testaments in Arabic and other languages, besides a quantity of religious books and periodicals for distribution on his journey. Our friend reached Bussorah about a fortnight after quitting Bombay, and his letter gives a graphic description of his doings on his way to that place. The last night of the old year Mr. Paterson spent in the hospitable manse of Mr. Middleton, the Presbyterian Chaplain at Kurrachee. He then proceeded to Guader—a telegraphic station where he distributed a number of books to the European residents there, which were received very gratefully. Being Sunday Mr. Paterson was anxious to hold a little service, but as the steamer made only a brief stay, time did not permit. At Muscat the people were in a state of great excitement in consequence of some differences between them and the new Imam. A number of Arabic Testaments were left here under the charge of a friend who was to distribute them either by sale or in any way he thought best. Mr. Paterson spent some time at the Residency. He next visited an English ship and distributed papers and periodicals amongst the crew. After leaving Muscat our friend halted at Bunder Abbas, where he presented a handsomely bound copy of the New Testament to the Sheik, whom he describes as a very intelligent man. The appearance of Bunder Abbas is uninviting, the houses are simply

mud huts with reeds spread over for roofs. The streets are narrow and filthy, and altogether the place bears the marks of carelessness and neglect. Although this is the case Bunder Abbas is of some importance, being on the highway to Persia and a mart for Persian manufactures. Linga was the next place visited, and here Mr. Paterson in company with an officer called on the Sheik or chief man. They were kindly received and presented with coffee, &c. In the reception room of this official were several falcons which the Sheik used for seizing the bustard. The town, unlike Bunder Abbas, has an air of prosperity about it—the bungalows are good and the streets clean, and a considerable trade is done in pearls. Here a number of Testaments were left for sale. Mr. Paterson then went on to Bushire, where he was most warmly welcomed On the arrival of the steamer the pilot brought several letters on board for him. Amongst others one inviting him to take up his quarters in the British Residency, and another requesting that he would baptize the child of an officer in the station. A very interesting service was held, at which a goodly number were present, including several influential Armenians. At the close of the service many who were present expressed the delight they had experienced in being brought together for the worship of God. Several sums of money were handed to Mr. Paterson before the meeting broke up, to be used by him for the cause of Christ, in his further journeys. Leaving Bushire, cheered by the sympathy and great kindness of his friends there and carrying with him most pleasant recollections, our friend next visited Fao, where he met several Europeans who entered heartily into his proposal to have a meeting together. Having conducted the service and distributed books &c., Mr. Paterson continued his journey to Bussorah, from which place his letter is dated. Abundant opportunities presented themselves throughout the journey thus far for speaking to his own fellow-countrymen who are living far away from the precious privileges of the Gospel which residents in large stations are able to secure, and for distributing "healing leaves" to both Europeans and Natives. Let those who are interested in the spread of the Redeemer's kingdom in these distant regions pray that this visit of our brother may prove helpful to the missionary cause. Mr. Paterson has been asked to accompany a friend to Shiraz and Ispahan, but at the time he wrote he had not decided as to his future plans. Hoping that his health may be preserved and that he will be able to accomplish his journey with comfort and success—I am, &c. X.

Epitome of News.

Saturday, January 29, 1870.

—There is to be a college in England for the special training of civil engineers for India.

—*Bombay Gazette*: "Though the mind cannot fail to be impressed at the magnitude of the *Great Eastern* on getting close to her, one is lost in wonder when he sets foot on the deck. From amidship one can scarcely catch a glimpse of the stem or stern of the ship, and the long length of beautifully clean planking running fore and aft scarcely suggests the idea of being on board a ship. But there the masts and funnels stand, and the deck looks very much as if two of Her Majesty's Indian troop transports had been joined together to form one huge monster ship. At intervals along the deck stand four funnels, and six masts, three of hollow iron and three of wood, and about four feet in diameter close to the deck. The shrouds and rigging are of wire rope: the vessel is fitted with double topsail yards, and carries fore and aft sails and gaff topsails on all her masts. The sails are taken advantage of whenever there is a favorable wind, and were used during nearly the entire voyage out. The *Great Eastern* has no poop; the upper deck is flush throughout its entire length, affording a magnificent uninterrupted promenade of upwards of two hundred yards in length, or down one side and back by the other making a quarter of a mile. In the middle of the deck, between the clear spaces on each side for promenade, are situated several small houses, these including the captain's cabin, officers' cabins, mess, &c., and well for'ard a large blacksmith's shop, with forges, bellows, and every thing complete, and with about a dozen men hard at work. Then on deck near the stem, several huge red painted buoys were prominent objects. These buoys, it will scarcely be necessary to say, are intended to mark the spot where the end of the cable lies, should it at any time be necessary in a storm to cut the wire and let it go. One or two of them are already in position on the bulwarks of the ship, with chains attached, to which the end of the cable is fixed before being dropped. Just at the bows of the ship are placed large coops, with good supplies of live stock—sheep, pigs and fowls—forming quite a farmyard on board ship. At intervals above the bulwarks are hung the boats of the ship, of which there are twenty-two capable of holding sixty or seventy persons in each, besides a steam launch—90 feet in length and propelled by two screws—and several smaller boats. The *Great Eastern* carries about 2,770 miles of cable, we believe, and this is stored in three immense tanks. The main tank is in itself a great sight, as may be imagined when we state that it is 78 feet in diameter or about 270 in circumference very much larger than Astley's amphitheatre."

—*Neilgherry Excelsior*: "On the 19th instant, Colonel Christie and three other gentlemen killed the famous 'Deva Shola' tiger. This animal has been roaming about that place for the last three or four years and has baffled all attempts to kill him. The burghers were in great dread of him, were delighted to hear of his death, and came salaaming from all directions."

—Mr. Bala Mungesh Wagle delievered a Lecture last Wednesday on the abolition of the Government of India Scholarships.

—*Bombay Gazette*: "The are in all 48 vernacular newspapers published in the Bombay Presidency; of these 10 are Anglo-Marathi, 14 Marathi, 2 Anglo-Guzerathi, 18 Guzerathi, 1 Persian, and 3 Hindoostani;—7 of the Anglo-Marathi are published weekly, 2 daily, and 1 fortnightly; of the Marathi, all are published weekly; the Anglo-Guzerati are published weekly; of the Guzerati, 4 are daily, 1 bi-weekly, 12 weekly, and 1 on China mail days; of the Hindoostani and Persian, all are weekly."

—The ship *Palawan*, which arrived at Saugor on the 17th instant, brought twenty-eight men of the crew of the *Caribou*, from Glasgow to Point de Galle, which vessel was burnt at sea on the 3rd of of December last.

—*It is not correct that there are political prisoners on board the Berenguela.*

—Eight young members of the Mysore family are said to have proceeded to England to complete their education there. Four of them intend to prepare themselves for the Civil Service examination, and four as Barristers.

—The Police magazine at Lucknow blew up Jan. 21. No lives lost.

—With reference to some recent news from Madagascar, the Rev. Mr. Ellis writes to the *Daily News*: "The influence of the royal idols is not national; it extends only to the Royal family and the Government, and to the personal and public action of the Government. The heads of villages, as well as the heads of families, have their own idols, which they respectively worship. The idols of the Hova Government are not acknowledged by the conquered rulers and people of other provinces. None of the idols of the people were destroyed by the order of the Queen, for in a letter from the Prime Minister, written on the day on which the royal idols were burnt, he informs me that when the officers and people assembled in the court of the palace asked the Queen if she wished all the idols to be destroyed, she said, 'That would please me, for I have no desire that there should be idols any more in my kingdom; nevertheless, I do not wish to force you, my people.' The destruction of the idols is rather the effect than the cause of the conversion of the people. It is less than four months since the order for the destruction of the Government idols was given, and it is nearly forty years since the first converts to Christianity were baptized. After thirty years of severe persecution, during which at least 200 died, and thousands suffered for their faith, the numbers of the Christians during that period had increased from less than 100 to 7,000. At the close of the last year, seven years later, the adherents to Christianity exceeded 40,000, while in some parts of the province their number has doubled during the present year. The additional teachers now being sent forth to places destitute of instructors are not sent by the order or on the authority of the Government, but by the existing churches in the capital, and they will be supported by the voluntary offerings of the Christians, including the congregation in the court of the palace. The only favour which these Evangelists will receive from the Government will be exemption from the public service required from other classes, which exemption will be given to such teachers as may be approved and appointed by the native churches and the missionaries."

Monday, January 31.

—Dr. Macnamara of Calcutta has published a treatise on the cause of Asiatic Cholera. Noticing it, the *Friend of India* says:

"What the organic stuff is which is the cause of cholera the miscroscope reveals to us. Epithelial cells passed during life or taken from the intestines after death, provided they be fresh, reveal a vast number of minute dark specks of molecular matter under the microscope. The longer the cells are kept the more this matter increases, till, under the highest magnifying power yet constructed—the one-seventieth of an inch by Messrs. Powell and Lealand—each speck is found to be composed of smaller particles which have often an independent but limited motion among themselves. Dr. W. Farr, when reporting on the cholera epidemic of 1866, stated that 'every one of these little, living molecules, moving under the microscope, has the power of producing out of suitable matter, by conversion of force, alone or conjunctively, molecules identical in nature and power: they have all its characters of life; they generate, they die, that is, they are turned into other forms by other forces; and, as with the ova of higher species, the secret of their metamorphic power has hitherto eluded the finest analysis of chemistry and the higher powers of the microscope.' Mr. Macnamara believes that this rapid molecular formation is peculiar to the disease called Asiatic cholera 'and in no other malady is anything similar witnessed.' Examine the subsequent changes of this molecular matter and the speckled mass will be found to present a honey-combed appearance, as the dark spots become elongated into vibriones which rush about in the field of the microscope. It is true that similar decomposition takes place in healthy cells, but the change which is due to cholera 'commences when the patient is in possession of life and vigour' This organic matter in the vibrionic stage of decomposition is the cholera poison. *It may be kept in a dry state for years, but if it is allowed to pass beyond the vi*brionic stage, which lasts from two to five days, in water, it becomes oxidized and innocuous. Its deadly power, moreover, is neutralized by the acids of a healthy or full stomach, and to some extent by all acids. In a dry state the poison so retains its power that Mr. Macnamara gravely assures us he, or any one, could use it to induce an outburst of cholera among a number of people anywhere in twenty-four hours."

—*Friend of India*: "The Bengalee 'national *mela*' at Bailgurriah near Calcutta has substituted intellectual contests for hook-swinging and kindred barbarities. Among the prizes offered this year is Rs. 1,000 for an Essay on the Geological History of the Ganges, Rs. 300 for a Manual on Physical Education, Rs. 50 for an Essay on the Resuscitation of the Fine Arts in India, and Rs. 250 for a treatise on the adaptation of Indian labour and resources, to the production of foreign arts and manufactures."

—The last number of the *Cal. Chr. Intelligencer* contains an account which is thus epitomized in the *Friend of India*.

"In a description of the coasting voyage from Calcutta to Bombay the Rev. J. Long remarks that the Madras boatmen are diminishing in numbers. They are Christians, and many of them send their sons to school, but when their studies are finished, they decline to follow what has been the occupation of their fathers since the days of St. Francis Xavier. In the Jesuit College at Negapatam Mr. Long saw some of the unpublished MSS. of the scholar Beschi. He asked why they were not published; a Jesuit replied, that the style was considered too flowery. He said he thought that was rather a recommendation as more acceptable to Oriental taste. Of Ceylon Mr. Long remarks that little was done for the education of the masses until the arrival, last year, of the Director of Public Instruction sent out by the Colonial Office, who pointed out the miserable state of things; but unfortunately local jealousy has thwarted his plans. His report points out how little the burghers or East Indian class of Ceylon will do for the native, while they have got for their children education at the expense of the State—almost gratis—6d. a month having

been the highest fee! Ceylon is not a place that will compare in good government for the natives with India. There are ten Native Pastors in connection with the Church Missionary Society in Travancore who were originally Syrian Catanars. A move is being made towards a better understanding between the Anglican and Syrian Churches. Mr. Long considers that the Syrian system is, in some points, better adapted to the Oriental mind than the Anglican ritual which is Saxon and cold, modelled on the Latin rite, after Cranmer and long after Chrysostom. The yoke of celibacy is still imposed on the priests and leads to great evils. The Malayalim language is used in the congregation. Mr. Long's sympathy with all that is Oriental, in whatever form, goes a little too far when, in describing the assassination of Mr. Conolly, the Collector of Malabar, by the Moplahs, he writes, 'they took the wild justice of revenge.'"

"To what have the glories of Akbar, the lustre of the Peacock Throne come?—the descendant of the Great Mogul endeavouring to ransom his mother's ponies from the grasp of a judgment creditor by the proffer of four annas a month in payment of a decree for a hundred and twenty rupees."

"The Bishop of Calcutta confirmed 32 Native Christians on the 19th instant at Mysadol, on the right bank of the Hooghly, forty miles below Calcutta, The Propagation Society has maintained a successful mission at Mysadol for thirty years. A Roman Catholic mission existed there in the last century but was subsequently abandoned."

"Messrs. Becthold and Beutel, two missionaries sent out by the Church of Scotland to the Non-Aryan tribes round about Darjeeling, have arrived in Calcutta."

—Two European boys were lately found dancing at a Native marriage, near Calcutta. They belong to a company of Native dancers. One of them said that his father had been connected with the railway.

—The *Great Eastern* is said to be of 23,092 tons, against 18,231, the tonnage of Noah's ark.

—Dr. DeRenzy has obtained a verdict in his suit for libel against the *Indian Public Opinion*, with *Rs. 500 damages.*

—The *Athenæum* has a notice of Oliver's *First Book of Indian Botany.* It says: "Such a work has long been wanted by amateurs and college professors and students in India. Almost every Englishman and woman in India of desirous of knowing something of botany, as obtrusively interesting are the novel vegetable forms with which they are there surrounded. We now speak only of Western India." We imagine this review was written by Dr. Birdwood.

—From Melbourne we hear, "Wages are high and immigrants landing can find immediate work." Would that some of our unemployed were there. —Reuter's Australian Express, Jan. 4:

In Tasmania several new auriferous quartz reefs have been discovered, and the people are very sanguine that their beautiful island is about to be visited with a tide of prosperity.

Queensland is quietly progressing in the cultivation of sugar and cotton. An emigration agent has been despatched to England to try and divert emigrants to this colony. The settlement of the northern part of this vast territory is progressing fast, and some efforts are being made to establish a separate and independent colony in the North.

In New Zealand affairs have assumed a more pacific appearance. The Maori king and some of the principal chiefs have declared against the rebel Tekooti, and a collision is expected between them. Tekooti is said to have 400 men under him, but they are reduced to great straits.

The Thames gold field continues very rich, and attracts a large population. There have been very disastrous fires all over New Zealand, involving a loss of upwards of £ 100,000.

—A Railway is to be constructed from Yeddo to Osaka, the two principal capitals in Japan; the distance is some 300 miles, and the railway is to be built by English engineers.

—*Madras Times*: "One result of the visit of the Governors of Madras and Bombay has been to convince the Supreme Government of the absurdity of some of its recent orders controlling the details of administration in those two presidencies. Lord Mayo professes a desire to avoid an increase of centralisation; and we fully believe that such is his wish. Yet it is a fact that there is no gainsaying that the local governments have never before been subjected to such control and interference as they have since Lord Mayo took up the reins of government, It is natural to suppose that the deficit is more responsible for this than his lordship."

—H. E. Hocy, rich, eccentric and miserly, a resident of Yokohama, was murdered there for his money, Dec. 28.

—There is to be steam communication twice a week between Rangoon and Calcutta, *via* Akyab.

Tuesday, February 1.

—The *Examiner* reports two sad catastrophes from Dum-Dum. A soldier of the 98th regiment shot at and killed a comrade, and a few hours afterwards a man of the same corps committed suicide.

—*Times of India*: "The Emir of Riadh has sent a lieutenant to pay that visit he has long promised Azan-bin-Ghes and Kuleylee, in return for their attack on his outpost of Beyremee. If the Emir of Riadh has thus moved in force, he will not stop at Beyremee, but will come down on Muscat and drive Azan-bin-Ghes and Kuleylee into the sea. Until he does actually touch the sea-board, neither England nor India has anything to do with the quarrel."

—*We are sorry* to hear that the Egutpoora Co-operative Society keeps its store open on Sunday. At the meeting of the Society last Saturday, Mr. Gurr proposed that the store should be closed on the Lord's day, but the Society by a majority of 14 decided that the Lord's day was their day, and that buying and selling should go on as usual.

—At the late matriculation examinations, Madras, 400 passed out of 1200.

—A meeting of the inhabitants of Bombay to make arrangements for receiving the Duke of Edinburgh, was held yesterday. A Committee was appointed and Rs. 20,000 subscribed.

—*Englishman's* correspondent: "When the through railway traffic to Jubbulpore is completed in March, the stream of passengers from the North-West, Oudh, the Punjab, and even part of Bengal, will be diverted towards Bombay. Will the traffic in goods and produce be also diverted from Bengal, or the North-West Provinces to Bombay? The following statement will show, I think, that this will never be the case. The *distance by rail from Calcutta to Allahabad is 630 miles. The distance from Bombay to Allahabad*, via Nagpore and Jubbulpore, is about 927 miles. This great difference in point of distance settles, I think, that question. But even the East India Railway has not superseded the traffic of the Ganges, fleets of native boats still convey large portions of the produce of Bengal, the North-West Provinces, and Oudh, to Calcutta. Steamers still convey British goods to all the great marts in Bengal as far as Allahabad and Fyzabad, and return laden with produce. Bombay will not then altogether eclipse Calcutta, but will rival, and even be superior to Calcutta, in the extent of its commerce; and in its passenger traffic will undoubtedly carry away that of the largest portion of India."

Wednesday, February 2.

—*Overland Mail*, Jan. 7: "We have ominous reports from Spain. The Ministry has resigned Prim has not yet succeeded in forming a new Cabinet. there has been an attempt to assassinate Regent Serrano.—The members of the Coalition Ministry at Paris are officially announced. M. Ollivier is Minister of Justice, and Count Daru, Minister of Foreign Affairs. The Cabinet is universally approved.—Baron Haussmann, Prefect of the Seine, having refused to resign, has been dismissed.—A treaty of commerce between Austria and Great Britain has been signed.—The discovery of an extensive conspiracy against the life of the Czar is reported from St. Petersburg.—Captain Greville-Nugent has been returned to represent Longford County in Parliament, defeating Mr. John Martin by a large majority.—Several fresh attempts at assassination in Ireland are reported.—The inmates of debtors' prisons were released, under the new Act, on January 1. —This week's *Gazette* contains the longest list of bankrupts ever known. It consists of the applicants to the Court on the last days of the past year.—Amongst the deaths recorded this week are—Lady L. Greville; Admiral Sir T. Hastings, K.C.B.; Major-Gen. J. Childs, R.M.L.I.; Major-Gen. W. Lang, Bombay army; Col. A. N. Scott, late Madras Art.; Lieut.-Col. C. Hall, late Scots Fusiliers Guards; Lieut.-Col. H. Edmonds, late 7th Foot; Lieut.-Col. J. Mellor, late Madras Army; Major J. Greenwood, late 9th Lancers; Capt. J. A. Gilbert, R.A.; Capt. R. Warren, late 4th Dragoon Guards; Capt. L. F. Wells, 20th Hussars; Lieut. D. Campbell; Sir W. C. Hood; and Mr. C. S. Compton, late of Shanghai.

Later news of Dr. Livingstone is furnished from the Central African Mission. Bishop Tozer, writing from the Mission-house, Zanzibar, under date October 25, 1869, says;—'I spoke, a few days since, with an Arab trader, who informed me that he had seen Dr. Livingstone four months before at Ujiji,' This brings us to July.

The immediate effect of the new Bankruptcy provisions all over the country may be imagined on acquaintance with the state of things in London. The Bankruptcy Court here was the scene of an increasing throng of applicants up to the last hour of the year. The metropolis has supplied in a week a list of three hundred and seventeen bankrupts. So there has been a clean sweep at last; and it will be a glorious thing for the credit of the country if a better system is forced into existence.

On Saturday, January 1, nearly a hundred prisoners were released from Whitecross Street under the new Act to abolish imprisonment for debt, which came into operation on that day.

Among the number was an old man named Barnacles, who had been a prisoner under an order from the Admiralty Court since April 7, 1843, —upwards of twenty-six years.

The *Times* remarks that it is hard to see how reconciliation between the founder of 'personal rule' and the champions of sound liberal principles could be more sincere or complete. There appears in the manner in which the Emperor fulfils his promises a deliberate desire that his deeds should go beyond his words. Even in his short address to the deputation of the Legislative Body on New Year's day, while dwelling on the necessity of a good understanding between himself and the representatives of the nation, he only invited the Chamber to share his power. Yet, what happens now? What is his own application of the principle so lately professed by him? In the very first exercise of his prerogative as a Constitutional Sovereign the Emperor waves his authority so far as to accept a cabinet from the construction of which he deemed it advisable to remain entirely aloof. The *Times* does not see what better proofs he could give of his confidence in his subjects, or how he could place himself more unconditionally in their hands. There is, indeed, in all this the acknowledgment of a radical change; there are 'symptoms of the 'weariness of the traveller worn out by the length of his way and the weight of his burden.' But the Emperor neither intends nor has it in his power to abdicate. He is thinking of his son, whom any untoward event may call to the inheritance of a power to which his own strength and dexterity have not been more than equal.

Senor Castelar has made a great speech on the policy of the Government, which resolved itself more particularly into an attack on the candidature of the Duke of Genoa.

This candidature of the Duke of Genoa (he said) proves to me you do not understand one word of monarchical theology. Your king reminds me of that fantastical being created artificially by Wagner, the disciple of Faust—who came out of an alchemistic composition of acids, phosphorus, and other substances, in the midst of grand cabalistic words, and in conjunction with I know not how many stars, and the very first thing he did on bursting the retort was to fly off in the arms of the devil and leave the *padre scientifico* in abandonment and despair. (Loud, laughter.) Yes, your artificial king differs from natural kings as the creation of Wagner differs from the grand creations moulded in the bosom of the universe! All institutions are formed in the thought and spirit of the people. One thing which proves to me you do not understand the essence of the ancient institutions is your boldness and haste to improvise a monarchy. Everything else may be improvised in the world—the Republic, the Dictatorship, or the Aristocracies may be made by a company of soldiers with laurels, or bought with money, but you never can improvise a monarchy! Much less can you do it now that the ministration of monarchy has concluded in Spain, and has perished.

"Gentlemen, we have believed too long that the sword is the only lightning-rod against social tempests. The sword, like all metals, instead of repelling, attracts the lightning. Place on the summit of the social edifice the lightning-rods which England, Switzerland, Belgium, and the United States have—viz., the lightning-rod of

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civil power and legality. If you wish to rid the people of their violent character, the Government must rid themselves of their illimitable power. Enough of suspension of the Constitution—enough of dissolutions, of Ayuntamientos—enough of disarming of militia—enough of tyrannical circulars! Create a government just and free. If not, the power may pass fugitively from your hands; you may be condemned to a long opposition, and to-morrow may want the liberty and the justice which to-day we ask."

—Sir Salar Jung is to visit Bombay and Calcutta.

—At the last meeting of the Asiatic Society a report was read on a Facsimile, Transcript and Translation of a Sanskrit Inscription in a Jain Temple at Iwulle in the Dharwar collectorate, dated Saka, era 506 (A.C. 584),) containing a genealogy of the older Chalukya kings, and the names of the poets Kulidasa and Bharavi.

—*New York Observer*: "A few days ago an injured husband entered the office of the *N. Y. Tribune*, and shot his enemy. The wounded man was taken to the Astor House, lingered for a few days in great agony, was nominally married on his death-bed to the wife of his murderer by two ministers, and then went to the bar of God.

"During his dying hours this man received messages of sympathy from distinguished men and women, including married men and Christians. The press manifested the liveliest interest in his case, and with very few exceptions, spoke tenderly of him, and invoked the vengeance of the law upon his murderer.

"To us, the whole case,—the seduction, the murder, the sympathy, the nominal marriage,—constitute the most disgusting and demoralizing chapter in the annals of social and domestic life. We read nothing worse in the worst days of London or Paris society.

"It needed the farce of a pretended marriage solemnized by two ministers, to complete the ghastly drama. The astounding ceremony, to the horror of the Christian community, was actually performed, and the guilty bridegroom passed from this nuptial tragedy to his reckoning with Him who has said, 'Thou shalt not commit adultery' as well as, 'Thou shalt not kill.'

"Those two commandments govern our views of the right and wrong of this triple crime.

"The facts are briefly these, as we gather them from the papers: Richardson, a writer for the press, became intimate with the wife of McFarland; she left her husband and resided in the same house with Richardson; she obtained an Indiana divorce from her husband without his knowledge; and her husband murdered Richardson.

"It is not pretended that McFarland was unfaithful to her; but he had become intemperate and lost his property. A divorce obtained under such circumstances is void and worthless in the eye of morals and religion. To marry a woman so divorced is adultery, and the minister who aids in the pretended marriage abets the crime.

"With the exception of a few papers—secular and religious—connected in some way with the parties, the press is united in condemning the thing as immoral, disgusting and outrageous. But the public expression is inadequate to convey the least idea of the *private* grief and shame which that religious mockery of marriage has caused. One of the daily papers publishes whole columns of brief letters from clergymen, from ladies, and others, giving their names and residence, and protesting in the name of Christianity and decency against the outrage."

—Mr. A. F. Stewart of New York is ambitious of founding a city, He has purchased 9000 acres on Long Island near New York:

"Brick clay and potter's earth have been found in large quantities on the land, and will doubtless prove very valuable. Large lots of lumber are now freighted to the Plains, and the railroads are taxed to their utmost capacity. The main highway, running east and west, is nearly completed. The work will be continued during the winter, and a steam road wagon will be employed to break the dirt. Every preparation is made to push forward this prodigious enterprise with rapidity."

His income is three millions of dollars a year.

—The *Indian Mirror* has a long account of the Brahmo Somaj anniversary. We make this extract:

THURSDAY, FEBRUARY 3.

—Colonel Macdonald will succeed Colonel Marriott as Secretary to Government in the Military Department. Mr. Wedderburn will act for Mr. Gonne. Mr. Shepherd has been appointed acting Collector of Bombay.

—The ceremony of opening the Jubbulpore Extension of the G. I. P. Railway will, after all, take place at Jubbulpore, not at Bagra.

—In the Chief Court at Lahore on the 25th, a suitor who had lost his cause, on hearing the judgment, suddenly drew out a knife, and in the presence of the Judges attempted desperately to cut his throat. He was immeditely picked up and removed, and the serious wound he had inflicted was sewn up. The man is likely to recover.

—*Deccan Herald*: "The Rev. John Small, who has been labouring with great zeal and devotedness for six years past in the Free Church Institution in Poona, has been transferred to the Bombay Institution, in connection with the same church. Mr. Small is a very able and successful teacher. He will be greatly missed in Poona. The masters, and pupils, on the eve of his departure, presented him with a token of their esteem and gratitude."

—It appears that many ladies came down from Poona to attend a Bachelors' Ball. Where there is a will there is a way. The merest straw in the way suffices to hinder ladies and gentlemen when some better thing asks their countenance.

FRIDAY, FEBRUARY 4.

—15 Notes of Rs. 1000 each, belonging to the Duke of Edinburgh, have been stolen from the Ducal Camp. The Duke is to be at Lahore on the 9th.

—Deaths last week, 306.

—*Times of India*:—"On Tuesday evening last, a Mahomedan named Rahimtoola Veerjee, whilst going along the Bhendy Bazar Road, was stabbed four times in the back and thigh by one Sufeeoola, against whom he intended to enforce a decree of the Small Cause Court by the sale of his house. Rahimtoola was removed to the Jamsetjee Hospital, where he now lies in a precarious state; and the offender is in custody."

—At the High Court yesterday a man was sentenced to a week's imprisonment (having already been confined two months) for an attempt to commit suicide We hope the kind treatment received in gaol may reconcile him to life.

—Sir Salar Jung has sanctioned the construction of a line of railway from Gulburgah to Hyderabad, and a proclamation has been issued in the Persian tongue inviting contributions.

—*Echo*: "People will think it absurd to claim that Popes are at once Universal and Infallible, seeing that Pope Gregory I. argued that *no Bishop can be Universal Bishop of the Church, because no Bishop can be infallible.* If the Popes are to be reckoned infallible, what is to be done with this Gregory? Again, it will be thought ridiculous to proclaim the infallibility of Pope Gelasius I., who asserted that the communion of infants was needful; or of other Popes who have condemned partaking in one kind; or asserted the attrition of Christ's body; or denied the book of Maccabees to be canonical; or, as did Pope Urban II., allowed it to be lawful for zealous Catholics to kill excommunicated persons.—all which opinions and doctrines of infallible persons are assuredly, with the exception, perhaps, of the last, held to be flagrant heresies by the infallible Pius IX."

—*Bombay Gazette*: "In a few more days. the *Great Eastern* will have finished her coaling, and will be ready to depart for Aden. The shore end of the cable will, we understand, be laid from the s. s. *Chiltern*, instead of the *Great Eastern*, which latter will lie some miles out from Malabar Point, and will receive the connection with the shore end from the *Chiltern*. For two days the engineering staff have been pushing forward the laying of the line from the shore to the office in Ash Lane."

—The *Europe*, the second steamer of Fraissinet's line to connect Marseilles and Bombay by the Suez Canal, has arrived, and is to leave on the 12th.

—There was a large attendance at the Rev. Dr. Wilson's Lecture in the Town Hall last Tuesday. He is to leave us in another fortnight for a visit to Scotland.

—*Pioneer*: "The *Nubia* with her broken shaft, the *Bengal* always four days late, the *Carnatic* navigated as a ship would be navigated which ran against the Isle of Wight on its voyage from Portsmouth to Plymouth,—these things and many more surely indicate that the P. and O. Company scarcely recognize the requirements of the time.

"What madness it now seems for the Government (but it was a Tory Government) to have tied itself to an expensive contract for a term of years, just as the Suez Canal was palpably growing from a fancy to a fact!"

TELEGRAPHIC NEWS.

London, January 20th.—Ten thousand iron-workers belonging to the Creuzot (*sic*) factory have struck work.—M. Schneider has been appointed President of the legislative trial of M. Rochefort, which comes off on Saturday next.—In the obituary of the week the name of General J. S. Hodgson appears.

21st.—The *Times* announces that Lord Napier of Magdala will succeed Sir William Mansfield as Commander-in-Chief in India.—Recruiting has been opened for Indian regiments.—The French Chambers are discussing matters relating to trade and commerce.

24th.—Lord Napier of Magdala will probably leave for India by the first mail in March next. Captains Scott and R. Napier will be the Aides-de-camp, and Colonel Dillon, Military Secretary. —At a meeting of China merchants, held at the office of Messrs. Matheson & Co., it was resolved to write to the provincial Chambers of Commerce, to oppose ratification of the supplementary convention made by Sir Rutherford Alcock as injurious to English commerce. The meeting considered that the new transit duty was especially obnoxious.—Advices from Paris state that M. Rochefort has been condemned to six months' imprisonment, with a fine of 3,000 francs. The sentence is much less than was anticipated.—In the Corps Legislatif, M. Thiers spoke in favour of the abrogation of the commercial treaties with England, as being in his opinion very prejudicial to French commerce.—Two-thirds of the iron-workers at Creuzot have resumed work, and no disturbances have occurred as yet.—The Upper House of the Saxon Chambers have adopted the motion in favour of a general disarmament, notwithstanding the opposition of the Ministry. The *Rangoon*, with the outward Indian Mails, left Suez for Bombay on the 23rd instant, at 11 a.m. (7 hours before contract time).

25th.—Her Majesty the Queen is suffering from neuralgia.—Advices from Madrid state that the Cortes have rejected the republican motion excluding the Duke De Montpensier from the Spanish throne. General Prim declared that the Cabinet had no candidate to propose, and that it was therefore intended to continue the interregnum.—The strike of the iron-workers at the factory of Creuzot has terminated.—The transport *Euphrates* has arrived at Suez.

PASSENGERS SAILED.

Per *Baroda 29th*:

For Southampton.—Mrs. H. B. Webster and two children, Mr. and Mrs. R. J. George, Mrs. W. F. Peel and 2 infants, Mr. and Mrs. John C. Teasdale and two infants, Lieutenant H. J. Boattie, Mrs. Meed and infant; Mr. S. Spencer, Lieutenant J. H. Stratton, Captain D. H. Nicolls, Mr. Tatchell, and Mr. E. C. Walker.

For Marseilles.—Brigader-General Forbes, C. B. Captain and Mrs. W. R. Martin, Dr. Elmslie, Mr. Oldfield, Mrs. Robinson and two children, and Mr. William Tate.

For Suez.—Lieutenant and Mrs. Scougall, Mr. Theodor Macke, Colonel J. P. Watts, Colonel Boisragon, and the Rev. E. Sampson.

PASSENGERS ARRIVED.

Per *Nubia 1st*:

From Southampton.—Mr. F. Charlton, Major and Mrs. Burd, Captain and Mrs. Bourdillon, Mr. and Mrs. Ramsay and infant, Mr. and Mrs. Little, Miss Garrett, Mrs. Cant, Assistant Surgeon Maconochie, Messrs J. Paterson, H. W. Lewis, A. J. Rees, and F. McColl. Mrs. Dwyer and infant, Mr. and Mrs. W. T. Rayne, and Mr. E. H. Hayes.

From Marseilles.—Mr. and Mrs. Carpenter, Mrs. E. Smith, Mrs. Molony, Mr. and Mrs. Prestage and infant, Lieutenant-Colonel and Mrs. Stewart and Miss Stewart, Mr. and Miss Maitland, Mrs. F. C. Packe, Mr. and Mrs. Coghlan and infant, Captain R. D. Osborne, Captain F. A. Beville, Major J. Miles, Mr. R. Kennedy, Mr. A. M. Burns, Mr. Mackinnon, Mr. W. Latham, Mr. J. Jardine, Mr. R. Valentine, Mr. D. J. Wyllie, Mr. Alfred Hayes, Assistant Surgeon Beattie, and Mr. S. Cromwell Woods.

From Suez.—Mr. S. E. Voigt.

From Aden.—Mr. Sorabjee Cowasjee.

DOMESTIC OCCURRENCES.

MARRIAGE.

WALKER—BENNETT—January 29th, at the Cathedral, Bombay, by the Rev. C. D. Wilson, W. Walker, Esq., R.H.A., to Isabella Bennett, daughter of E. L. Bennett, Esq., of Colaba.

DEATH.

DAVIES—Jan. 22nd, at Momitabad, Nizam's Dominions, Captain Thomas Davies, Retired List, Hyderabad Contingent, aged 57 years.

BIRTH.

DAWSON—January 27th, at Nagpore, the wife of the Rev. James Dawson, Missionary of the Church of Scotland to the Free Gaols, at Chindwara, Central Provinces, of a son.

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